CONFIDENTIAL.] [No. 28 of 1894.

# SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RÁJPUTÁNÁ,
Received up to 10th July 1894.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.							
	Monthly.				1894.		1894.	
1	Hálat-i-Hind	Allahabad ...	Muhammad Husain Khán.	For	June ...	8th	July ...	1,000 copies.
	Bi-monthly.							
2	Akhtar-i Hind	Amroha (Moradabad).	Muhammad Májid Husain.	5th	July ...	7th	July ...	120 copies.
3	Khurshaid-i-Nánpárá ...	Nánpara (Bahraich).	Maulvi Yahyá Ali ...	1st	" ...	"	" ...	...
4	Tohfa-i-Qádiri	Ballia ...	Abdul Qádir ...	"	" ...	8th	" ...	128 copies.
	Tri-monthly.							
5	Mufíd-i-Ám	Agra ...	Qádir Ali Khán ...	1st	July ...	6th	July ...	100 copies.
	Weekly.							
6	Agra Akhbár	Agra ...	Tajammul Husain ...	7th	July ...	10th	July ...	300 copies.

No	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—(*continued*).					
	Weekly—(continued).			1894.	1894.	
7	Akhbár-i-Alam	Meerut ...	Muqarrab Husain Khán.	3rd July ...	7th July ...	65 copies.
8	Akhbár-i-Islám	Agra ...	Abdul Majíd Khán...	8th " ...	8th " ...	526 "
9	Alwaqt	Gorakhpur ...	Muhammad Sa'íd ...	4th " ...	" " ...	660 "
10	Anís-i-Hind	Meerut ...	Kishun Sarúp ...	7th " ...	" " ...	625 "
11	Anjuman-i-Hind ...	Lucknow ...	Bishun Lál ...	" " ...	10th " ...	128 "
12	Ázád	Ditto ...	Sajjád Husain ...	6th " ...	8th " ...	200 "
13	Colonel	Moradabad ...	Banwári Lál ...	8th " ...	10th " ...	400 "
14	Dabdaba-i-Sikandari ...	Rámpur ...	Muhammad Husain	2nd " ...	4th " ...	446 "
15	Fitnah	Gorakhpur ...	Nizám Ahmad ...	1st " ...	5th " ...	500 "
16	Hindustání	Lucknow ...	Gangá Prasád Varmá	4th " ...	" " ...	300 "
17	Kárnámah	Ditto ...	Muhammad Yáqúb...	2nd " ...	" " ...	275 "
18	Káyasth Conference Gazette...	Ditto ...	Dípnaráyan Varmá...	6th " ...	8th " ...	500 "
19	Matla-i-Núr	Cawnpore ...	Gauri Shankar ...	30th June ...	4th " ...	45 "
20	Mihr-i-Nímroz	Bijnor ...	Karím-ullah ...	7th July ...	9th " ...	485 "
21	Naiyar-i-Azam	Moradabad ...	Amjad Ali ...	5th " ...	7th " ...	300 "
22	Nasím-i-Agra	Agra ...	Jamná Dás Biswás...	15th June & 7th July	9th " ...	450 "
23	Nasím-i-Hind	Fatehpur ...	Muhammad Nawáz Khán.	30th June ...	4th " ...	117 "
24	Núr-ul-Anwár	Cawnpore ...	Abdul Hamíd ...	7th July ...	7th " ...	163 "
25	Oudh Punch	Lucknow ...	Sajjád Husain ...	5th " ...	9th " ...	350 "
26	Rafí-ul-Akhbár	Benares ...	Ghulám Husain ...	2nd " ...	4th " ...	400 "
27	Rahbar	Moradabad ...	Partáp Kishun ...	8th " ...	9th " ...	375 "
28	Riáz-ul-Akhbár	Gorakhpur ...	Nizám Ahmad ...	1st " ...	5th " ...	350 "
29	Sitára-i-Hind	Moradabad ...	Banwári Lál ...	4th " ...	" " ...	150 "
30	Tohfa-i-Hind	Bijnor ...	Jairáj Singh ...	6th " ...	10th " ...	410 "
31	Túti-i-Hind	Meerut ...	Sajjád Husain ...	30th June ...	4th " ...	570 "
32	Vernacular Advertiser ...	Lucknow ...	Rámji Mal Bhárgava	7th July ...	8th " ...	...
33	Zamánah	Cawnpore ...	Muhammad Safdar Hasan.	5th " ...	6th " ...	...
	Daily.					
34	Oudh Akhbár	Lucknow ...	Shiva Prasád ...	4th to 10th July...	4th to 10th July ...	508 copies (including 93 copies taken by Government).
	URDU-ENGLISH.					
	Bi-weekly.					
35	Aligarh Institute Gazette ...	Aligarh ...	Mumtáz-ul-din ...	3rd & 6th July. ...	4th & 8th July ...	441 copies (including 281 copies taken by Government).
	HINDI.					
	Monthly.					
36	Devanágri Gazette ...	Meerut ...	Gauri Datt ...	For June ...	10th July ...	210 copies.
37	Godharm Prakásh ...	Farukhabad ...	Mohan Lál ...	" " ...	7th " ...	440 "
38	Hindi Pradip	Allahabad ...	Bálkrishna Bhatt ...	" Jan., Feb. & Mar	8th " ...	300 "
39	Maheshwari	Hapur (Meerut),	Harsaran Das ...	" Apl. & May ...	9th " ...	...
40	Sanádhyopkárak ...	Agra ...	Pandit Shankar Lál	For July ...	8th " ...	...
	Bi-monthly.					
41	Almora Akhbár	Almora ...	Sadá Nand ...	2nd July ...	4th July ...	104 copies.
42	Bhárat Jíwan	Benares ...	Rám Krishna Varmá	9th " ...	10th " ...	1,500 "
43	Nágri Nírad	Mirzapur ...	Káshi Prasád ...	5th " ...	8th " ...	400 "
44	Prayág Samáchár ...	Allahabad ...	Jagan Náth Tiwári...	28th June & 5th July	6th " ...	500 "
45	Sajjan Kírti Sudhákar ...	Udaipur ...	Kshyáchálak Dán ...	2nd July ...	" " ...	65 "
	Daily.					
46	Hindustán	Kálákankar (Partábgarh).	Devi Dayál Shukla ...	3rd to 8th July ...	4th to 9th July ...	500 copies.
	HINDI-URDU.					
	Weekly.					
47	Káshi Patriká	Benares ...	Lakshmi Shankar Misra, M.A.	6th July ...	7th July ...	450 copies (including 348 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
				1894.	1894.	
	HINDI-URDU—*(concluded)*.					
	Bi-weekly.					
48	Jaipur Gazette	Jaipur ...	Mahávír Prasád ...	27th & 30th June ...	10th July ...	100 copies.
	MARATHI.					
	Weekly.					
49	Subodh Sindhu	Khandwa ...	Lakshman Anant Prayági.	4th July ...	7th July ...	350 copies.
	MARATHI-ENGLISH.					
	Weekly.					
50	Nyáya Sudhá	Nágpur ...	Sadá Shiva Rám Chandra Patwar- [illegible]	2nd July ...	5th July ...	375 copies.

I.—Political and Foreign.

Colonel.
8th July 1894.

India, Russia and Kabul.

1. The *Colonel* (Moradabad), of the 8th July, contains a cartoon in which Russia is represented as showing a bear marked Kabul, and the Government of India as thrusting the annual subsidy of 18 lakhs into the bear's mouth. The *Colonel* apparently addressing the Government of India, says:—God's curse be on thy shameful face.

Hindustání.
4th July 1894.

Assassination of President Carnot.

2. The *Hindustání* (Lucknow), of the 4th July, referring to the assassination of President Carnot by Santo, expresses regret at the unfortunate incident, and ascribes the rise of anarchists in France to the spread of atheistic views and the indifference of the greedy French millionaires to the sufferings of the poor. The *Hindustání* hopes that the rich in this country will take a warning and continue to show generosity to the poorer classes.

Akhbár-i-Islám.
8th July 1894.

Alleged ill-treatment of Musalmans in Banswara, Rajputana.

3. The *Akhbár-i-Islám* (Agra), of the 8th July, publishes a communication from a correspondent who refers to his previous letter, (see paragraph 3, page 246, of the Selections from Vernacular newspapers, No. 24, for the week ending 12th June 1894), and says that the aggrieved Musalmans in the Banswara State have sent a memorial to the Government of India. This has only served to add fuel to the flame; as since then the State officials have begun to persecute the Musalmans still more. Pressure is being brought to bear on them to sign a declaration to the effect that the complaints made in the memorial are false.

II.—General Administration.

Hálat-i-Hind.
June 1894.

Lord Brassey's book regarding India.

4. The *Hálat-i-Hind* (Allahabad), for June, in continuation of its previous comments on Lord Brassey's book regarding India (see paragraph 5, page 246, of the Selections from Vernacular newspapers, No. 24, for week ending 12th June, 1894), observes that the natives are a very mild and pious people, and have always obeyed and even worshipped their benefactors and those superior to them in intelligence or strength. They worship as gods Brahmans, the old Kshatri kings Raja Ram Chandra and Shri Krishna Chandra, and even several Musalmans such as Saiyid Masaud Ghazi, Záhir Pir, Sheikh Saddo, and so forth. The railway steam-engine is worshipped in the Deccan under the name of Bhakbhaká Debi. During his short tenure of office of Viceroy, Lord Ripon so completely won the affections of the people that they on the eve of his departure from this country threw flowers on him at every place he visited. Had his lordship stayed a few years more, no household would have been without the idols of his lordship and Her Majesty by this time. In fact all Englishmen would have come to be regarded as demi-gods, and the reproach that they hold India by the sword would have disappeared. But the spread of English education in the country has exposed them in their true colours and shown them to be a selfish, unjust, prejudiced people who are faithless, practise robbery, and are even ready to deprive their subjects of a portion of their food. It is true that several natives have been elevated to the benches of the High Courts, some promoted to the District Judgeships and Magistracies, and some appointed Deputy Collectors and Joint Magistrates; but these men are not the natural leaders of the people, and a large portion of them have lost touch with them adopting European customs and manners. Apparently the appointment of such men to posts of trust and responsibility can afford little pleasure to the bulk of the population who have been left out in the cold; no effectual steps having been taken to improve their condition. However, they are on the whole satisfied with British rule; and if they occasionally give vent to dissatisfaction, it is like the dissatisfaction of a child at its neglect by its mother. Government should pay no attention to Lord Brassey's book which is rather of an inflammatory nature.

HINDUSTÁN.
3rd July 1894.

Sir George Chesney's article on the present discontent in India.

5. The *Hindustán* (Kalakankar), of the 3rd and 4th July, adverting to Sir George Chesney's article on the present discontent in India, published in the *Nineteenth Century*, observes that Sir George is one of those Anglo-Indians who advocate government by the sword and have no sympathy with the aims and aspirations of the educated natives. The *Hindustán* concurs in his remarks regarding the poverty of the agricultural classes, but condemns his attacks on the educated natives, the native press, and the National Congress as unjust and malicious.

HINDUSTÁN.
4th July 1894.

Deshopkarni Sabha at Kalakankar, and the Simultaneous Examination question.

6. The same paper, of the 4th July, gives the proceedings of a meeting of the Deshopkarni Sabha at Kalakankar, held on the 30th June. The meeting protested against the decision of the Secretary of State in the matter of the Simultaneous Civil Service examination, and resolved to forward a memorial on the subject; expressing hope that other public associations will follow the example of the Poona Sarvajanik Sabha.

ALMORÁ AKHBAR.
2nd July 1894.

Orders issued by the Local Government regarding the supply of provisions to officers on tour.

7. The *Almorá Akhbár*, of the 2nd July, giving an abstract of the orders issued by the Local Government *anent* the supply of provisions to officers on tour, observes that Sir Charles Crosthwaite is entitled to public gratitude for his laudable endeavours to put an end to an old evil. If any oppression were still found to exist, the entire blame would rest with the District officers. The editor does not understand why Government has allowed fire-wood and grass to be supplied free by landholders in accordance with the old custom on the ground that the landholders have not yet raised any objections. Since the preservation of forests by Government, fire-wood and grass have become comparatively scarce, and Government is now by no means justified in expecting landholders to supply those things gratis.

BHARAT JIWAN
9th July 1894.

The same.

8. The *Bhárat Jiwan* (Benares), of the 9th July, remarks that the Lieutenant-Governor's orders in the matter of *rasad* have afforded general satisfaction, and that Sir Charles Crosthwaite's name will always be remembered with gratitude by the people for this act of benevolence. It would be well if the officers obtained receipts in Vernacular from the men who were paid for the things supplied by them. (The *Tohfa-i-Hind*, Bijnor, of the 6th July, and the *Najm-ul-Hind*, Saharanpur, of the 8th idem, highly approve of the orders; thanking His Honour and adding that the orders, if properly carried out by the District officers, will remove all complaints in connection with the supply of provision to the camps of officers).

HALAT-I-HIND
June 1894.

Causing of deaths of natives by European soldiers.

9. The *Hálat-i-Hind* (Allahabad), for June, referring to the question asked in Parliament regarding the frequent deaths of natives caused by European soldiers, and the reply of the Secretary of State who expressed his regret at the frequent occurrence of deaths, but did not deem it expedient to prohibit European soldiers from carrying arms when off duty, remarks that it will be remembered that when the tyranny and oppression of the Muhammadan kings grew intolerable, the people cast in their lot with Englishmen and assisted in the destruction of the Muhammadan empire. Similarly the treatment of natives by Europeans is getting worse and worse; punka coolies are kicked to death by European soldiers who also shoot other persons. The deaths of natives, who are not shot but are killed in any other way by European soldiers, are always attributed by Medical Officers to a rupture of the spleen! Can the native community consider such proceedings just and fair and love British rule? Where are those Englishmen who accused the Muhammadan Kings of tyranny and inhumanity, and declared that no civilized Government could tolerate such gross oppression for a single moment? They saw the motes in other men's eyes, but do not see the beams in their own. It is difficult to foretell the consequences of the policy which is at present pursued. The Government of India had better give its best attention to the subject and wipe off the dark stain on the fair fame of the British nation.

HINDI PRADIP,
January, February
and March 1894.

Maintenance of peace on the day of Bakr Íd.

10. The *Hindi Pradip* (Allahabad), in its combined number for January, February and March, expresses great satisfaction that the arrangements made by the authorities on the day of Bakr I'd were good, and that the festival passed off without a disturbance; though the bad characters were beyond doubt bent on mischief. The spread of education, both high and elementary, among the people is highly desirable in the interests of peace; but it is to be regretted that Government has lately been checking it by making it more expensive.

HÁLAT I HIND,
June 1894.

Alleged illegal proceedings of officers.

11. The *Hálat-i-Hind* (Allahabad), for June, in an article headed the Court of the Kaliyug or the Iron Age, states that Judges, Magistrates, Munsifs, police officials, &c. are at liberty to take bribes and sell justice; Magistrates, kotwals and Government pleaders or prosecutors can outrage the wives of poor men; and Magistrates can punish innocent men to please prostitutes; Tahsildars and Peshkars are able to rob the people in connection with the income-tax assessments in the time of new Collectors; and there is no harm in appointing low-caste people, such as kahars, kurmis, blacksmiths, carpenters, tailors, shoe-makers, &c., to Peshkarships, Tahsildarships, Deputy Collectorships &c. A large number of fees are levied by Court.

HÁLAT-I-HIND.
June 1894.

Unsatisfactory condition of landholders.

12. The same paper republishes from the *Akhbár-i-Am* of Lahore, an article regarding the indebtedness of the landholders in Aulia and Kalakhatai in Tahsil Ráya, and observes that the condition of landholders throughout India is unsatisfactory. The landholders and cultivators being deprived of their lands by money-lenders have taken to dakaiti and robbery as a means of livelihood. It is a matter of regret that Government spends a great deal of money in capturing and bringing them to justice, but does not care to improve the condition of impoverished landholders.

GODHARM PRAKASH.
June 1894.

Scarcity of cattle and unsatisfactory condition of cultivators.

13. The *Godharm Prakásh* (Farukhabad), for June, regrets to say that cultivators are heavily involved in debt and that consequently as soon as the crops are ready their creditors come and take possession of the produce. The principal cause of their ruin is the scarcity of cattle which is due to the wholesale slaughter of kine. There can be no improvement in their condition until cow-killing is checked.

NASIM-I-AGRA.
7th July 1894.

Patwaris.

14. The *Nasim-i-Agra*, of the 7th July, endeavours to show that the patwaris possess great influence in their villages, receive presents in kind from the cultivators at every harvest, and fleece landholders and cultivators by instigating disputes between them.

HÁLAT-I-HIND.
June 1894.

District Courts, Allahabad.

15. The *Hálat-i-Hind* (Allahabad), for June, expresses satisfaction that Mr. Gray, the new District Magistrate of Allahabad, does not lend an ear to backbiters, himself tries some important cases in accordance with the Government circular, and has done something in the way of improving the appearance of Courts by getting the dais in every court covered with broadcloth. But he has not yet paid attention to the convenience of pleaders, suitors and witnesses. One old, dirty and rickety bench or form, and one table of the same kind have been provided in every court for pleaders. There is no waiting-room for pleaders and respectable litigants and witnesses. Formerly there was one such room, but sometime ago it was occupied by the Collector's office. The *Hálat-i-Hind* has more than once drawn attention to the matter in vain. It is to be regretted that Government derives thousands of rupees from process-service fees and those levied on the renewal of certificates of pleaders and Mukhtars every year, but does not like to make the necessary arrangements for the convenience of pleaders, suitors and witnesses.

Mosque case, Sahaswan, Budaun.

Túti-i-Hind.
30th June 1894.

16. The *Túti-i-Hind* (Meerut), of the 30th June, on the authority of a correspondent, is glad to state that the Sahaswan mosque case, in connection with which the *Morning Post* spread the false rumour of the murder of the Munsif, has been decided in favour of the Musalmans, by the Judge of Sháhjahánpur, on appeal, and that the mosque has been saved.

Alleged levy of black-mail by the police from villagers, and cases of theft, Agra.

Nasím-i-Agra.
7th July 1894.

17. The *Nasím-i-Agra*, of the 7th July, in its local news column, complains that it is believed that black-mail is being levied from the villagers under the pretence of investigating cases of dakaiti. If the rumour is correct, the Magistrate and the Superintendent of Police should give their attention to it. Cases of theft are rather frequent. On the night of the 6th July thefts were committed at three places in Sitlagali.

Police at Agra.

Sajjan Vinod.
7th July 1894.

18. The *Sajjan Vinod* (Agra), of the 7th July, complains that the police at Agra are guilty of high-handed proceedings and are levying blackmail from respectable persons by bringing false charges against them. Section 34 of Act V of 1861 is a great engine of oppression in their hands.

A dakaiti at Agra.

19. The same paper complains that a marriage procession was plundered by dakaits four or five miles from Agra, and that what had been left by the robbers had to be surrendered to the police.

Hindus at Bombay forbidden to take part in the Muharram.

Nyáya Sudhá.
2nd July 1894.

20. The *Nyáya Sudhá* (Nagpur), of the 2nd July, referring to the rumour that the Bombay Government has forbidden the Hindus at Bombay to take part in the celebration of the Muharram, highly approves of the prohibition, and also advises the Hindus in other parts of the country to keep aloof from the Muhurram, in view of the growth of ill-feeling between the two communities. The Hindus should be specially on their guard and act with great caution, as the attitude of the authorities is not marked by impartiality, but is rather more friendly towards the Musalmans.

Muharram at Bareilly.

Urdu Akhbár.
8th July 1894.

21. The *Urdu Akhbár* (Bareilly), of the 8th July, complains that at Bareilly several Hindu marriage processions attended with music have already been held, there has been dancing of dancing girls at several places and Hindu women have been singing songs and beating drums in their houses during the Muharram days, and that some more Hindu weddings are expected to take place shortly. The Musalmáns have suspended the celebration of the Muharram festival in consequence since the night of 7th July, and there is reason to fear that difficulties may crop up. It would be well if the Hindus voluntarily suspended all marriages during the Muharram in deference to the feelings of their Musalmán neighbours or the Magistrate prohibited them. The Hindus could have no difficulty in deferring their marriages, but no alteration can possibly be made in the dates of the Muharram.

Meat-shops at Jhánsi.

Nasím-i-Agra.
7th July 1894.

22. The Jhánsi correspondent of the *Nasím-i-Agra*, of the 7th July, complains that meat and fish are sold every day in the afternoon at the Gudri Bazar, which is situated in the heart of the Jhánsi town and inhabited by the higher classes of Hindus. Not a single Musalmán lives in that street. The residents in the street once presented a memorial for the removal of the meat-shops, and probably it was decided that the subject would subsequently be taken into consideration. Section 34, Act V of 1861, was extended to Jhánsi some years ago, as is evident from the Deputy Commissioner's letter to the Commissioner No. $\frac{263}{2}$, dated 13th August 1890. Drawing attention to paragraph 8 of the Government Resolution No. $\frac{394}{\text{III—461B}}$, dated 29th March 1894, in the General Department, the writer calls upon the District Magistrate to remove the meat-shops from the

Gudri Bazar on the ground that they are a source of great annoyance to the people, and suggests the construction of a meat-market on the Municipal ground at the Sher darwáza.

Bhárat Jiwan.
9th July 1894.

Tree-daubing.

23. The *Bhárat Jiwan* (Benares), of the 9th July, finds fault with those Englishmen who represented the mud marks on trees as a sign of mutiny, and observes that the Hindus who were delivered by Englishmen from the Muhammadan mis-rule can hardly be expected to rebel against their deliverers. The editor states that in the western districts of Bengal when disputes occur among the people women worship the so-called Ghaintu Thakur in the month of Chait by smearing the mango trees early in the morning with mud, cow-dung, hair, &c, in the interest of peace and order. As there were serious religious riots last year, the worship appears to have been performed this year on a larger scale than usual. The marks receiving great attention from Government and Englishmen, boys and evil-minded men in other places might have daubed trees simply to keep the pot boiling. It is earnestly to be desired that Englismen will no longer discuss the subject, nor will the native and Anglo-Indian newspapers give publicity to the tree-daubing operation at any place.

III.—Legislation.

Hálat-i-Hind.
June 1894.

Amendment of the Criminal Procedure and the Penal Codes.

24. The *Hálat-i-Hind* (Allahabad), for June, states that according to an amendment which is to be made in the Criminal Procedure Code, the proprietors of a village and the respectable residents in a city will be liable to punishment if they fail to give previous intimation of a riot to the Magistrate or the police. Again the offences under section 182 of the Penal Code will be more clearly defined, and the corrupt police officials will now easily be able to bring any person into difficulty on the charge of giving false information. It will be perceived that the proposed amendments will place the lives of the people at the tender mercies of the police and the Magistrates. The exercise of such severity is creating discontent in the minds of the higher classes of the commuuity.

IV.—Education.

Akhbár-i-Islám.
8th July 1894.

Inclusion of Flint's Theism in the B. A. Course of the Allahabad University.

25. The *Akhbár-i-Islám* (Agra), of the 8th July, takes exception to Flint's Theism, which has been included in the Philosophy Course for the B. A. examination of the Allahabad University, on the ground that the book, comparing as it does the Jewish, the Christian and the Muhammadan religions, is not fit for being taught in Government Colleges. The book is calculated to induce the Musalman students to adopt the Christian religion, and is thus opposed to the policy of religious tolerance or neutrality, which the Government of India professes to pursue. When will the Government learn to make its acts correspond with its words? The Aligarh Muhammadan Anglo-Oriental College committee had better take steps to have the book struck off the list of the University text-books. The *Akhbár-i-Islám* publishes a communication from Shams-ul-din, a student of the B. A. class at the Agra College, who endeavours to show that the charges brought against the Muhammadan religion by Dr. Robert Flint are unfounded; comparing the verses of the Quran and the Bible with a view to show the superiority of the Muhammadan to the Christian religion.

V.—Post-Office.

Hindustání.
4th July 1894.

Withdrawal of the special privilege enjoyed by the *Pioneer* and some other Anglo-Indian journals in the matter of postage.

26. The *Hindustáni* (Lucknow), of the 4th July, says that it would appear that the Government of India showed special favour to the *Pioneer*, the *Englishman* and the *Times of India* in the matter of postage. They were charged only 6 pies as postage, even if they exceeded ten tolas in weight. Other journals applied for the same concession but it was refused. Lately the question again came up before Lord Elgin who ordered every newspaper to be charged full postage. This is as it

should be. The three Anglo-Indian newspapers will no doubt get a little displeased at the withdrawal of the privilege, but the measure will lead to an increase of a few thousand rupees in the income of the Postal Department, and no newspaper will now have a cause for complaint.

NAIYAR-I-AZAM.
5th July 1894.

Money-order peons at Moradabad.

27. The *Naiyar-i-Ázam* (Moradabad), of the 5th July, complains that the Post Master of Moradabad has lately ordered the Money-order peons also to deliver ordinary and value-payable parcels and bearing letters. This increase of work has rendered their duties far more arduous than before. They have to carry money for payment of Money-orders on their shoulders, the two kinds of parcels in their hands, and the bearing letters in their bags, and separate accounts have to be rendered by them for the different kinds of articles. Having their hands so full they are specially liable to make mistakes and lose things, and there is necessarily delay in the delivery of parcels, &c., by them, which causes inconvenience to the public. On the other hand, the work of the peons who deliver paid letters is very simple and light. The old arrangements were better.

VI.—LOCAL AND MISCELLANEOUS.

PRAYÁG SAMACHÁR.
28th June 1894.

Ganda Nalah, Allahabad.

28. The *Prayág Samáchár*, Allahabad, of the 28th June, complains that the slabs of stone which cover the *Ganda Nalah* at the Allahabad city are frequently dislodged by the strong stream of dirty water running below, and that the men who happen to fall into the drain are carried away and killed. Two or three lives are lost in this way every year. Lately a woman of the Khatik caste fell into the drain at Mausimganj, and was rescued with difficulty at Gusain Tola. She lies in a precarious state. The slabs of stone which cover the drain should be fastened to the ground by cement and linked with one another by means of iron hooks to prevent any of them from being displaced by the force of the stream. The District Magistrate should give his attention to the matter.

PRAYÁG SAMÁCHÁR.
28th June 1894.

A railway engineer accused of washing his dog in the reservoir of water at the Khusro garden.

29. The same paper complains that it is rumoured that a railway engineer washed his dog in the reservoir of water at the Khusro garden, and asks the Municipal Board to make enquiry.

URDU AKHBAR
1st July 1894.

Lime-kilns at Bareilly.

30. The *Urdu Akhbár* (Bareilly), of the 1st July, complains that there are some lime-kilns in the heart of the Bareilly town near the library, and urges their removal on sanitary grounds.

HINDUSTANI
July 4th 1894.

Enthusiastic reception of the editor of the *Cawnpore Gazette* by the people at his discharge from the Jail.

31. The *Hindustáni* (Lucknow), of the 4th July, states that Babu Harnam Singh, the editor of the *Cawnpore Gazette*, who is a bold and public-spirited young Punjabi, got into difficulty, for which every journalist who desires to serve the public, must always be prepared. The Babu was prosecuted by the sub-inspector of police at Bithur for libel and sentenced to three months' imprisonment by the Magistrate, who committed serious irregularities in the course of the trial. On appeal the sentence was reduced to one month's imprisonment by the Sessions Judge. At his discharge he was received by a large number of people at the gate of the jail, and when he entered the city flowers were thrown on him and music was played. It is to be hoped the *Cawnpore Gazette* will be resuscitated by him.

ALLAHABAD :
The 16*th July* 1894.

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